

BIBLICAL SUBMISSION

by

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God sent His son, Jesus Christ, to provide for mankind's redemption. The only act man must do to obtain redemption is to receive Christ. Once he has received Christ, he becomes part of the body of Christ. Christ wants His body to be unified and harmonious. Part of that unity is gained through a concept that is not entirely understood. That concept is submission. The areas relating to submission need to be examined in order that Christians may know exactly what God expects of them.

The first area which needs consideration is the word submission itself. Much of the misunderstanding regarding submission can be eliminated when a person understands how the word has been used and was used by the Biblical writers.

Once this understanding is gained, a person must realize his responsibilities as either one who submits or as one who is in a place of authority. The principles which Paul discusses in Ephesians 5:21-6:9 describe both sets of responsibilities by using the basic unit of life--the family. Because faith in Christ was such a different concept to the people, Paul explained submission by an institution the people could identify with. This passage provides an explanation of how a God-honoring family should operate.

To help apply the principles in present-day situations, the last chapter will deal with a current error that has developed from an inaccurate knowledge of submission. The error referred to is the Feminist Movement. This movement needs to be examined in light of the principles discussed. The error used to defend feminism must also be examined and corrected.

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INTRODUCTION

God sent His son, Jesus Christ, to provide for mankind's redemption. The only act man must do to obtain redemption is to receive Christ. Once he has received Christ, he becomes part of the body of Christ. Christ wants His body to live in unity and harmony with each other. Part of that unity is gained through a concept that is not entirely understood.

The concept is submission. Submission deals with not only husband and wife relationships, but also deals with every relationship that exists between people.

Many times the relationship stressed is the one between a husband and his wife, with the main emphasis on the wife. However, Scripture indicates that there are many other relationships where submission applies. Scripture also indicates that the authority in each relationship has a number of responsibilities that are God-given and help the one submitting to fulfill his obligations.

It is the purpose of this paper to examine the Biblical doctrine of submission. To accomplish this purpose, there are several ideas which must be examined. The first of these considerations involves an understanding of the word submission as used throughout history and then as it is used in the New Testament.

Since Biblical submission relates to more than just husband and wife relationships, it will be important to discover the responsibilities of anyone who is expected to submit. Not only is it important to know the responsibilities of the one submitting, it is essential to analyze the responsibilities of those who are in authority.

These ideas will have their foundation in Ephesians 5:21-6:9. Paul is describing to the Ephesians how they are to submit to one another. He accomplishes this by using the basic unit of life--the family. Paul takes each position in the family and incorporates and describes the place each one has in submission.

The final area that will be discussed is the violent reaction against Biblical submission that has emerged in the form of the feminist movement. The movement would seek to destroy any type of authority structure. The ideas and beliefs that have been taught by this movement have caused confusion and misunderstanding regarding submission. A look at the major concepts of the movement and how they differ from the Biblical position will hopefully prevent Christians from becoming involved in such a movement.

I would like to take this opportunity to thank those responsible for helping me with this paper. I appreciate the time Pam Pritchett spent typing it. I am thankful for the insights given by Bruce Compton. I am also thankful for Dr. Beaver's help in constructing this paper. Most of

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CHAPTER I

DEFINITION OF BIBLICAL SUBMISSION

Preliminary Considerations

Before an analysis of the responsibilities concerning submission can be undertaken, a person must first understand what the word submission means. Most of the problems connected with submission occur due to a misunderstanding of the term.

When the term submission is mentioned, it receives a variety of reactions. Many of these reactions are of a negative nature, especially among feminists of this age. Most of these negative reactions originate from inadequate or faulty understandings of the total concept. Even the dictionary does not accurately describe the total concept:

1. To present or refer to others for decision or consideration.
2. To yield to the action, control, power, etc. of another or others.
3. To subject or allow to be subjected to treatment or analysis of some sort.
4. To defer to another's judgment or decision.¹

The problem which contemporary man has with the concept of submission comes from the definitions. Even though they may adequately explain the word as it is currently

¹Webster's New World Dictionary of the American Language, Second College Edition, 1970, p. 1418.

being used, they do not relate the proper meaning which the people in Paul's day would have understood. The definitions deal with a voluntary choice on the part of a person. They do not explain the ten passages of Scripture that relate a forced subjection. The same word is used in these cases as is used in the passages which relate a voluntary submission.

Another inadequacy in Webster's definitions is seen in the aspect he is defining. Each of his definitions relate what activity results from submission, but none of them deal with what is the essence of submission. The essence of submission is more than just activity. Submission must be understood primarily as an attitude, if a proper application of the concept is ever to be accomplished.

An understanding of the term will, by necessity, cover two areas. The first area relates to the meaning of the word in Scripture and the second area relates to how it is used. For the purpose of this study, only the New Testament usages will be considered.

Meaning of ὑποτάσσω

The word ὑποτάσσω comes from the Greek terms ὑπό, which means under, and τάσσω, which means assign.¹ The basic meaning of the word is assign or arrange under. There are two other Greek terms which come close to submission, but carry enough of a difference to prevent confusion. One

¹James Strong, The Exhaustive Concordance of the Bible (McLean, VA: MacDonald Pub. Co., n.d.), p. 75.

is δουλαγωγέω and is translated subjection.¹ The other is ὑπείκω and is translated to surrender.²

In Greek culture the word ὑποτάσσω was a heirarchical term stressing relation to superiors. There were not two separate terms to use if a person wanted to describe the relation as either compulsory or voluntary.³ ὑποτάσσω served in both instances. The majority of references of this term in the Greek word came from the military. It is a term describing the structure of the military.⁴ The military usage covers the idea to line up under.⁵ There is by necessity a structure in the military that must be followed. There is no reference to a superiority of persons or to a superiority of quality. The term is a functional term. To operate effectively, the military establishes ranks which automatically places some people in a low position and some in a high position. This arrangement is based solely on functional purposes. The military places or arranges people under others.⁶ From this illustration we gain the understanding that submission means to line up under for functional purposes.

¹Ibid., p. 24.

²Ibid., p. 74.

³TDNT, s.v. "ὑποτάσσω," by Gerhard Delling, 8:41.

⁴D. M. Lloyd Jones, Life in the Spirit (Grand Rapids: Baker Book House, 1973), p. 58.

⁵A. T. Robertson, Word Pictures in the New Testament, vol. 4 (Nashville: Broadman Press, 1931), p. 274.

⁶Henry George Liddell and Robert Scott, A Greek-English Lexicon, 2 vols. (London: Oxford Press, II:1897).

To be in a rank under each other does not mean inferiority. The Trinity operates under this system. It consists of the Economic Trinity.¹ The Trinity is referred to as God the Father, God the Son, and God the Holy Spirit. Jesus Christ and the Holy Spirit have submitted themselves functionally to the Father. There is no mention of inferior essence or quality, merely a willful cooperation among the members of the Godhead. There is nothing within the original meaning to suggest differences of essential qualities.

Usages of ὑποτάσσω

Because of this explanation, we find that Paul could not have used a better word in Ephesians 5 to describe the new situation the believers in Greek/Roman culture found themselves. The word is not isolated to Paul's usage in Ephesians 5. The word ὑποτάσσω appears thirty-seven times in the New Testament with essentially the same meaning in every case. It appears two other times with the negative particle οὐχ.² These two instances relate the refusal to stay in a designated position and the results of such a refusal.

The occurrences of ὑποτάσσω in the New Testament can be divided into two categories--willing submissiveness and

¹Lloyd-Jones, Life in the Spirit, p. 109.

²W. F. Moulton and A. S. Geden, ed., A Concordance to the Greek Testament (Edinburgh: T. & T. Clark, 1897), p. 981.

coerced submissiveness. Each category will still show the basic underlying definition already given.

Willing Submissiveness

The first category needs to be divided into several sub-parts. These sub-parts are necessary because of the function of the word in several cases.

Negatively

This usage has already been suggested, but additional comments are needed to see how the term maintains its meaning, even in these instances.

Romans 8:7

The context of this passage is contrasting life in the spirit and life in the flesh. The unbeliever will not be controlled by the Spirit because of two factors. He cannot be controlled by the Spirit because he will not submit to God. He will not put himself under the authority of God. Secondly, his sinful nature does not allow him to act in such a manner. It is impossible for a military officer to order a civilian to do something. He has no authority over that person. Until he enlists and puts himself under the officer's dominion, the officer can do nothing.

Romans 10:3

This second usage with the negative particle is similar to the one already discussed. The situation this time

regards a particular group of people--the Israelites. Paul is writing of his desire for his people, and at the same time recognizes their hopeless plight. Even though they are God's chosen people, they refuse to submit. They refuse to put themselves under the standard which God has established. Instead, they have tried to establish their own standard. Since the two standards have mutually exclusive foundations, Paul fears the Jews will never allow themselves to come under God's way.

Commanded

Even though the title seems to be an apparent contradiction, it is accurate. The accuracy comes in the understanding of the terms used. In this section there are six references which use the word ὑποτάσσω. In each case the imperative mood is used. However, in each of these cases, there is also the middle voice. The idea which the imperative mood and the middle voice present is that something is being commanded, but it is still the person's choice to obey or not to obey. It carries the idea that the action performed, submitting in this case, is to be accomplished, but if you are willing to accept the consequences, you can decide otherwise.

It must be stated at this point that in each case the imperative informs us of emphasis. It should also be recognized that even though there is a choice, the writer does not expect a "no" answer or a refusal to comply.

Since each of the situations are similar, only four of the passages will be examined.¹

Luke 10:17-20

Jesus is listening to the reports of the twelve whom he sent out. Their reports are glowing accounts of what was accomplished. They are excited because the demons submitted. Looking at this account we find the reason behind the demons' submitting. They recognized the authority of Jesus' name, and they recognized the delegated authority of the disciples. Because of this recognition, they gave way to Jesus' authority and to that of His subordinates. They know the authority structure they are part of, and so submitted to that authority.²

Romans 13:1

Paul is relating the responsibility of each person regarding obedience to government. Paul's argument for submission to any government is based upon the ultimate source of authority. God has delegated authority to human governments. It is therefore each believer's responsibility to put himself under that authority and work within that authority. God's functional structure requires that submission. Paul uses the imperative here to show the importance

¹For a total examination, compare 1 Peter 2:13 and 1 Peter 5:5.

²Compare the results found in Acts 19:13-16 when the demons did not recognize nor submit to the false authority.

of placing oneself under God's ordained government, but uses the middle to show that it is an individual choice and not a forced action. What Christian would desire to disregard God's structure and will?

Colossians 3:18

This is a parallel passage to the one which will be discussed shortly. The emphasis of this passage is to provide a summary of the situation that should be found in every home. Paul tells women that they are to put themselves under the authority of their husband. This is a recognition of structure, not superiority. Paul is presenting the chain of command as God made it. The condition listed here shows this is a positional role. Wives are to put themselves under their husbands as it is fitting to the Lord. As will be seen later, this eliminates the concept of servanthood for the wife. The submission is not a license for abuse on the part of the husband. The woman puts herself willingly under her husband for the purpose of glorifying the Lord Jesus Christ. Both men and women need to examine this passage and Ephesians 5 more closely for its proper meaning.

James 4:7

The last passage to be examined is in the middle of ten aorist imperatives.¹ The passage deals with why there

¹D. Edmond Hiebert, The Epistle of James (Chicago: Moody Press, 1979), p. 260.

are disputes among the Body. They were in danger of neglecting their self-preservation because of selfish interests and desires. The only way they could salvage their identity was to obtain the basic attitude that was required to resume a right relation to God.¹ Part of this basic attitude was acknowledging the authority of God and placing themselves under His authority. The choice was theirs, but a negative response would only lead them along the same road of chaos. They must voluntarily place themselves under God's structure in order to live the life God desired.

Positively

This final sub-category has thirteen passages where the word ὑποτάσσω is used. In each of them the command is not there, but the desire of the writer is still present. The writer still requests the same reaction of submission, but he does not state it as emphatically.

Citing several of these as examples will accomplish the same purpose desired in the previous section. That desire is an overall view of the word ὑποτάσσω. Since this is the category in which Ephesians 5 fits, there will be more said later.

Luke 2:51

This passage is the greatest example of Biblical submission. Jesus Christ, the creator, sustainer and

¹D. Edmond Hiebert, An Introduction to the New Testament, vol. 3 (Chicago: Moody Press, 1954), p. 51.

redeemer of the world shows the importance of structure. Even though He was on earth for a purpose, He voluntarily submitted to His earthly parents so that He might fulfill God's structure. He placed Himself under their authority. What a picture of God's faithfulness to His own structure. Christ put His stamp of approval on the authority structure of the home by willingly placing Himself under His parents' authority.

Most versions translate the word as either "obey" or "be subject to" his parents. The basic idea is that Christ placed Himself under the control of His parents. His submission is seen by the very act described in this verse. He went with His parents and did not rebel.

1 Corinthians 16:16

Paul's admonition in this verse once again shows the basic meaning of the word submission. He has described the efforts of Stephanus in the work of the Lord. He admonishes the saints at Corinth to place themselves under people of like character. Submission here is again voluntary and is meant for the purpose of proper maturity. By putting themselves under the ministry of others, they will grow as God intended. Christians need the structure of the church to teach them properly. Submission will keep them from going astray. This teaching can only be accomplished through submission. Submission for the purpose of structure is seen by the last statement. Submission is to be to all, not just to "better" people, but to all believers.

Hebrews 12:9

The necessity of discipline provides the setting of this passage. Each person needs correction to be made as they are maturing. Most of us do not like the type of discipline given by our earthly father, but we accept it on the basis of his position. The writer's argument brings up the point regarding reaction to God's discipline. When we disobey God we are corrected and yet often times we cry that it is unfair. The writer of Hebrews states that as we have respected our earthly father for his concern shown in discipline, we should equally place ourselves under the discipline of our heavenly Father. Even though there is an enormous difference in essence between God and man, this passage is dealing with functional relationships. We are to put ourselves under God's instructional methods as we did our earthly father's methods of disciplining. Their function at this point is the same. Both our earthly father and Heavenly Father desire us to mature properly.

Coerced Submission

This second major category sees a change in emphasis. The first category showed the voluntary placing of oneself under another. This was accomplished by the middle voice. This second category emphasizes that there are times when certain objects are forcibly brought into submission. The emphasis is seen by the active voice. Yet, even in these cases, the basic definition of placing or assigning under is still demonstrated.

There are ten passages which describe this category. (In these cases, most translators are more accurate with the use of the term subjection.) Most of them relate to some part of creation being put under submission to either God the Father or God the Son. (There is no argument concerning the supremacy of God over creation. No one would try to say that creation is equal with God. That is not the matter under consideration. God placed creation under Him; in these passages there is a demonstration of the Divine order He has established.) However, there are a couple of times when people are forcibly made to submit. Our attention focuses on whether or not ὑποτάσσω in these cases contain the same meaning of "to put under" in a functional manner, as it does in the section on voluntary submission. Both passages relating to people are found in 1 Corinthians 14. One relates to prophets and the other to women.

1 Corinthians 14:32

Paul is describing the procedure a church should follow. His aim at this point is to institute an orderly worship service. The passage institutes what is to occur when more than one person speaks during a gathering of believers. When one received a message from God, the one speaking should control himself and allow this brother to speak. There is no jealousy allowed. The submission given here is the putting under one's spirit for the benefit of another brother in Christ. It states nothing about one

prophet submitting because another has a higher place of authority. Instead, it is a putting of one prophet under another prophet in order that the entire body may be edified. The reason coercion must be used is because of man's basic nature. Man normally seeks his own benefit and not the benefit of others. James 4:1-7 describe how man normally seeks his own desires. He must be coerced into giving to others. James relates that disagreements and hurt feelings are the result of not submitting.

1 Corinthians 14:34

Just as man's spirit is at times forced into subjection, so, the apostle Paul states, must women be placed into submission. The misuse of this verse has caused the greatest amount of confusion regarding submission.

The verse fits very easily into this passage. When the context is considered, most of the problems are eliminated. Paul is giving the procedures for an orderly service. Part of that procedure is that women are not to speak. The basis for Paul's statement is found in Genesis 3:16. As a direct result of the fall, God established a structure where women are expected to submit. Part of the curse due to sin is that women are forced into a position of submission. In the passage at hand, Paul brings this out as part of the order of service. Since it is against man's nature to submit, it is necessary for Paul to put it into such strong language. Women must submit.

The usage of the word submit shows that it is referring to the structure. Paul is talking about an orderly worship service. Part of that order is for the woman to remain silent during worship services. It is not a matter of who is better. It is simply a matter of to whom God has delegated His authority.

Summary

In every case the use of the word ὑποτάσσω still holds much of its military connotations. The Scriptures mentioned show that the idea expressed by ὑποτάσσω is a putting under or an aligning with. Submission deals with functional structure and not with any difference of personal qualities.

CHAPTER II

RESPONSIBILITIES OF BIBLICAL SUBMISSION

After a person has obtained a more thorough understanding of submission, he is ready to discuss the responsibilities that are part of the concept of submission. The part of responsibility which this chapter will deal with concerns those aspects relating to the one submitting. Even though submission has been a popular theme in recent years, the previous chapter should have alerted the reader to the scope which encompasses this aspect of submission.¹

Preliminary Considerations

Before examining the responsibilities of the one submitting, there are a number of considerations that will further aid a person's understanding. These considerations are of a general nature and are to provide a basis for the examination of specific responsibilities.

The first consideration deals with why the apostle Paul spent so much time on this subject in his epistle to the Ephesians. By realizing the culture of that city during Paul's time, a person will quickly see that this was a new concept

¹Examine the people involved in each of the verses discussed in the previous chapter.

for the believers. It is totally different from the normal activity of that society. The concept of Biblical submission was a totally new idea. The believers had no real example as a model. So Paul takes the time to provide that model.¹

The second consideration regards the example Christ set as he was growing up. This has already been mentioned, but there needs to be a little more said at this time.² The example of Christ both in regards to His earthly parents and to God the Father directs us to solid principles. Christ demonstrated by submitting to the Father what can be accomplished. Through the guidance of the Holy Spirit, Christ was able to defeat Satan.³ Christ submitting Himself to the will of God the Father demonstrates that submission to authority does not mean inferiority.⁴ Paul's treatment of submission is not any different from the way Christ emphasized it on many occasions.⁵ Christ's treatment of submission and His personal example shows that He considered it His

¹For a detailed account of the Ephesian society that prompted Paul's discussion of submission, this author recommends the second tape of John MacArthur's series entitled "Family Feuding and How to End It." Contact Word of Grace, Grace Community Church, 13248 Roscoe Blvd., Sun Valley, California, 91352.

²Refer to page 12 of chapter I of this paper.

³Hiebert, The Epistle of James, p. 262.

⁴Kenneth Wooten, Authority of the Husband in Marriage (M.Div. thesis, Grace Theological Seminary, 1979).

⁵William Hendriksen, New Testament Commentary: Exposition of Ephesians (Grand Rapids: Baker, 1967), p. 243.

place to willingly and voluntarily practice submission. In fact, in this case, if He had practiced submission because of coercion, His submission would have been meaningless.¹

The third consideration that needs to be before us is the attitude of submission. A person submitting should have the attitude of humility. This attitude comes from a recognition of who the ultimate authority is. When we stand in reverence and awe before God, we will willingly submit.² Part of this attitude of submission realizes that to accept God's authority is not to give up one's moral and intellectual integrity.³ Our attitude of humility helps us understand that God wants us to use the talents and abilities He has given to perform His Word. (Submission and humility cannot be separated.)⁴ Our humility must enable us to see others first. Submission helps us see that our struggle is not to see who can get to the top first, but who can get to the bottom.⁵

The fourth consideration is that submission should be considered as a privilege by the child of God. The

¹Dennis Guernsey, Thoroughly Married (Waco, TX: Word Books, 1975), p. 67.

²MacArthur, "Family Feuding" tape series, tape 1.

³Gordon Kaufman, "The Ground of Biblical Authority," The Journal of Bible and Religion 24:1:27.

⁴R. V. G. Tasker, The General Epistle of James (Grand Rapids: Eerdmans Pub. Co., 1957), p. 92.

⁵MacArthur, "Family Feuding" tape series, tape 2.

place of submission shows that God has ordained organizations. Without submission there could be no authority. Everyone would be an independent entity. The situation would be similar to that described in Judges 21:25, "and everyone did what was right in his own eyes." This type of living leads to utter chaos. Chaos is always identified by lawlessness. Charles Ryrie states, "I can think of no situation into which a dictator could more easily move than a state of lawlessness."¹ Every child of God helps maintain order by putting himself in his place of submission.

The final consideration, and perhaps the most important, informs a person that submission is a spiritual matter. Only a child of God can truly submit. He is the only one who can respond in this area. Submission necessitates an understanding of who is the ultimate authority. Only the child of God can recognize and acknowledge that it is God who wrote the book on how to function in any area, and especially submission. The only way a person can fulfill the responsibilities yet to be discussed is to know and love the Lord Jesus Christ.²

This consideration also must acknowledge that a person must be Spirit-controlled. Not all Christians are Spirit-controlled, even though all are Spirit-filled.³

¹Charles Ryrie, You Mean the Bible Teaches That (Chicago: Moody Press, 1974), p. 21.

²MacArthur, "Family Feuding" tape series, tape 1.

³Ibid.

Paul states in Ephesians 5:18 that a person must be filled with the Spirit. This is the requirement for properly putting into practice the principles and for fulfilling the responsibilities of submission.

Specifics of Responsibilities

Paul's description of the principle of submission is set forth in the illustration of the home. Every part of the home is to submit in some fashion. For that reason Paul has chosen the best possible model in which to define for the new believers exactly what submission is and how it works out in everyday life.

The main indication that we have in stating that verses 5:22 through 6:9 are an illustration depends upon the wording of verse 27. The word ὑποτάσσω does not appear. Paul has stated that all believers are to submit to one another. He then continues by declaring that wives are to submit to their husbands. The verb is implied. It leaves us with the idea that Paul might have been stating, submit yourselves one to another . . . just as a wife to her husband, a husband to his wife (5:25), children to parents (6:1), parents to children (6:4), servants to masters (6:5-8), and masters to slaves (6:9). Each part of this passage portrays an element of responsibility for the one submitting. These responsibilities are to be practiced by all, especially in a family situation. Paul's method of explanation enables him to cover two areas at the same time. These illustrations

form an exciting storehouse upon which every believer is to draw.

This author does not wish to minimize the importance of the teaching of the home by Paul. Paul's treatment of the home in other passages demonstrates the emphasis Paul places on the home.¹ But this passage seems best understood if it is viewed as an illustration for believers. As a believer understands submission, he is able to serve God better.

Each part of the illustration deals with a specific part of the family. The first part deals with husband and wife; the second with parents and children; and the third with masters and slaves. In each case Paul begins his discussion with the one who is submitting. This further shows his primary emphasis in dealing with submission.

Submit As A Wife

Perhaps the hardest part of the home to mimic regarding submission is the wife. In today's society, submission on the part of the wife is almost extinct.

Paul implies that Christians are to submit as a wife is to submit to her husband. This means that each believer is to align himself under other believers in the same way a wife does to her husband. The questions are, "How is this accomplished?" and, "What are the ways a person can know if a wife is being submissive?"

¹Col. 3:18; 1 Pet. 3; Titus 2:3.

Paul tells us that a wife is to respond to her husband as a body does to a head. The head acts as the coordinator and instigator. All movement comes from the head. There is no point where the body tells the head it will no longer take orders. Both work in harmony to get the task accomplished. Submission is needed because we are like the different parts of the body.¹ A believer therefore turns from an insistence of his rights to a recognition of the rights of others.²

In this passage Paul gives us one further responsibility of a wife with which we can identify. The wife is to submit as is fitting to the Lord. The way a wife submits as fitting to the Lord can be seen in the phrase itself. Fitting carries the idea of seemly or proper. This phrase appears in Colossians 3:18. It is an addition to what appears in our passage and helps clarify the meaning. The phrase is a carry-over from the Old Testament. It is used there to refer to something that is legally binding. It is something that is the accepted law of human society.³ When a person examines this, he will find that all laws at some point are based on a Divine principle of truth. This would tell us that we as Christians should submit to one another

¹Lloyd-Jones, Life in the Spirit, p. 63.

²C. K. Simpson and F. F. Bruce, Commentary on the Epistle to the Ephesians and Colossians, vol. 10 (Grand Rapids: Eerdmans Pub. Co., 1957), p. 127.

³MacArthur, "Family Feuding" tape series, tape 2.

as though it were a law set by God. The submission of each believer depends upon what actions are fitting or legally binding in regards to God's viewpoint. Therefore, it becomes a sin when believers are not willing to come under the authority of others.¹

This responsibility is perhaps the hardest to accept because mankind normally seeks after self. The book of Judges portrays man's self-seeking goals. The people constantly did what they desired and did not concern themselves with the welfare of others.

Submit As A Husband

The first reaction to the subject of a husband's submission will probably be either violently negative or zealously positive. Each extreme is wrong. Each reaction stems from taking the section out of context. The context, once again, is an illustration of submission.

The husband's role in submission entails both the responsibility of one who is in submission and the responsibility of one who is in authority. The aspects of a husband's role regarding authority will be discussed in the next chapter. The responsibility of the one submitting is to be as dedicated to other Christians as a husband is to his wife. The husband's dedication would lead him to lay down his life, just as Christ did. The analogy of Christ

¹Jay Dawson, "It's How You Finish That Counts," Logos 10 (July and August, 1980):4:38.

dying for the church leaves no room for exceptions. Christ died so that He could be the Savior of the church. The word for Savior is σωτήρ. It carries with it the ideas of deliverer and preserver.¹ Christ delivered us from our sin and preserves us from sin even now. A believer's responsibility is to have the same dedication to the body of Christ. Christianity should be a harmonious community where voluntary consent on our part would limit the exalting of our own personality for the sake of the independent existence of others.² Our major concern would be for others, not for ourselves.

Submit As A Child

The responsibility that a believer has at this point regards obedience. Submission has already been defined in such a way that obedience is not a necessary part of the definition, but here a person finds that part of his submission requires obedience. This obedience is not a blind obedience. It does not mean that you accommodate yourself to wrong teaching or wrong doctrine.³ The obedience that a child manifests comes from an acknowledgment of the parents' authority. Their obedience stems from respect for the parents. Believers are therefore also to have reverence for

¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: The University of Chicago Press, 1957), p. 808.

²David Allen, "The Paradox of Freedom and Authority," Theology Today 36 (July, 1979):2:175.

³Lloyd-Jones, Life in the Spirit, p. 67.

one another and for the Lord. There will be no willing submission that is not preceded by reverence.¹ Reverence carries the idea of acknowledgment of a person's being. A believer will reverence another believer only when he acknowledges consistently that each believer's being is in Jesus Christ. Only then can one uphold another. Only then is a person valued as worthwhile.

A child's obedience also comes from security. He realizes that it is through his parents that he has his needs met. The feeling of security on the part of the child is a very important factor in his normal development. A child's obedience to his parents is the first step in his submission and obedience to God. The knowledge gained at home enabled the prodigal son to realize the mistake he had made. Submission to God was the beginning, middle, and end of the prodigal's return from disastrous familiarity with the world to the security of the father's home.²

The believer's responsibility of submission is to be like a child's in two ways. He should reverence each believer as a child of God and he should obey other believers whenever possible.

¹David and Thomas Torrence, ed., Calvin's Commentaries, vol. 9 of 12 vols. (Grand Rapids: Eerdmans Pub. Co., 1965), p. 211.

²Hiebert, Epistle of James, p. 261.

Submit As A Parent

Parents have a responsibility to submit to their children in one very important area. Parents are to keep from aggravating the children. The atmosphere which parents establish is to be one of joy and love. This does not mean that the children run wild. Instead, it means that all matters are to be treated fairly and as much as possible without emotions being the dominant motivation. The word used here comes from two Greek words, *παρά* and *ὀργίζω*. The preposition intensifies the meaning. The verb itself means to provoke or to anger.¹ The idea of the two combined is that a parent is not to bring his children to a point of anger or exasperation.

Believers are also not to treat each other in such a way. Part of the responsibility of submitting is to nurture each other and prevent factions that cause splits. Fair and unbiased treatment of all is the basic idea that is being expressed here.

Submit As A Servant

The responsibility of a slave also deals with obedience. However, the emphasis is slightly different. A slave was one who was owned by another. Many slaves did only what they could. Paul's admonition here is to behave consistently. The verse carries the idea that the actions of a slave should not change, even when he is not being monitored.

¹Strong, Concordance, pp. 53-54.

The responsibility that Paul is relating to believers carries the same thought. Our actions are to be consistent no matter who is watching. Even if we disguise our actions for a while, the real desire of a believer will be demonstrated sooner or later. Our heart's desire should be geared towards the best interest of all of God's children.

Submit As A Master

This final responsibility is especially interesting. The master of a slave in Paul's day was legally allowed to do anything he wanted. He could go from one extreme to the other, from fair treatment to cruel treatment. For Paul to make comment on this area would call for a radical change in previous thought patterns. No longer was a Christian master to treat his slaves as worthless, expendable property.

The master is exhorted to keep from threatening the slave. The idea is that slaves were not to be treated harshly. The key to this new behavior is in the phrase ἀνιέντες τὴν ἀπειλήν. It carries the idea of not trying to motivate the slaves by a threat of punishment. The orders given were to be stated and not enforced by a threat. It comes down to treating slaves in what we now call a humane way.

Believers are to treat each other in the same way. We are to bear one another's burdens. This gives all believers the freedom to come to each other with troubles without the threat of being exposed or gossiped about. This also means treating each other without harshness or contempt.

Summary of Responsibilities

With the preliminary considerations always in mind, we find that the responsibilities of one in a place of submission are six.

He is to submit as a wife does when she acts as a body does in relation to the head. He is responsible to submit like a husband by being dedicated to the welfare of other believers. He is responsible to submit like a child by being obedient due to reverence and security. He is responsible to submit as a parent by not causing others to become frustrated. He is responsible to submit as a servant by being consistent in all that he does. He is responsible to submit as a master by not treating others with cruelty.

CHAPTER III

AUTHORITY OF BIBLICAL SUBMISSION

Vital to the concept of submission is an understanding of the role one fulfills who is in the place of authority. The term submission automatically assumes an authority. There are expectations of the one in authority that are often overlooked. Anyone who expects another to submit to him must consider certain binding obligations. As in the previous chapter, there are several preliminary considerations which need to be foremost in a person's mind before examining the data of the passage.

Preliminary Considerations

Ultimate Authority

The most important consideration deals with where authority originates. All authority is centered in God (Rom. 13:1-7; Luke 12:5). Absolute authority belongs to God alone, all other authority being subordinate and derivative.¹ All governing authorities are instituted by Him, then all authorities are delegated by Him, and represent His authority.² Without recognizing God's authority, man becomes

¹Charles Pfeiffer, Howard Vos, and John Rea, ed., Wycliffe Bible Encyclopedia, vol. 1 (Chicago: Moody Press, 1975), p. 179.

²Watchman Nee, Spiritual Authority (New York: Christian Fellowship Pub. Inc., 1972), p. 61.

egotistical. No one is an absolute of himself. All mankind finds his authority only as God commits it to him.¹ Man needs God's authority to maintain his own position of authority. Even though man needs a subject to have authority, Christ is Lord even without subjects to rule over.²

Man's Authority

There are actually two considerations concerning man's authority. Both of them are directly related to the above mentioned ultimate authority.

First we find that all mankind must submit at one time or another. James 4:7 states, "Submit to God"; and Ephesians 5:21 states, "submitting to one another." Man is not an absolute authority and must realize his authority is given by God. Man must be willing to submit to another person's control. He must have a willingness to yield to another. There must be an attitude of teachableness toward the members of the body of Christ.³ No one is fit to be God's delegated authority unless he himself first knows how to be under authority.⁴ The greatest example of submission is demonstrated by the person who is in authority. The way

¹Pfeiffer, Wycliffe Encyclopedia, vol. 1, p. 180.

²Allen, Theology Today, p. 173.

³Gene Getz, Measure of a Woman (Glendale, CA: Regal Books, 1977), p. 140.

⁴Nee, Spiritual Authority, p. 115.

he submits to authority provides the way he expects others to submit to him.

The second part of the consideration concerns the reason for delegated authority. Structure is needed in any organization. Anarchy is the result of no structure.¹ Human society cannot exist without authority and submission.² God has delegated authority not on the basis of superiority, but on the basis of necessity. The actual out-working of the formal structure most commonly practiced today is a result of the curse. When man sinned, he multiplied the need for authority structure.³ Responsibility for the actions of people must fall on someone. Where there is authority, there is responsibility.⁴ In the home, for example, God has made man responsible for the spiritual attitude of the entire family.⁵

Anyone who is in a place of authority must assume that position with much solemnness. Once a person comprehends these truths, he will not desire that position of authority so quickly. God requires much from those who have taken upon themselves a place of authority.

¹MacArthur, "Family Feuding" tape series, tape 1.

²Ibid.

³Ibid, tape 2.

⁴R. C. H. Lenski, Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians (Minneapolis: Augsburg Pub. House, 1937), p. 650.

⁵Lloyd-Jones, Life in the Spirit, p. 105.

Specifics of Authority

Paul's illustration of the family is extremely applicable to any discussion of submission. Not only does the illustration enumerate the principles of the one submitting, but it also details the responsibilities of the authority involved. Paul could not have presented submission adequately without mentioning the authorities' responsibilities. The family situation provides an illustration for the main ideas which the one in authority must remember and practice.

As A Part of the Body

Even though already mentioned above, this responsibility is of such importance that it bears repeating. Ephesians 5:21 states, "submitting to one another." Anyone who desires a place of authority must remember this exhortation. Before a person can assume a position of authority, he must first be practicing all of the principles of the previous chapter. Until he does, he is not qualified to assume authority for he has not learned what submission is all about. Every human authority must submit to some "higher" authority.

To be responsible because one is a part of the body is also brought out by the word translated "one another." The Greek word comes from ἀλλήλων. Its basic meaning is "one another" or "mutuality." The root is ἄλλος. It is a term used in reference to something of the same kind. Paul has been describing the unity found in the body of Christ. The same

kind of this ἄλλος puts all believers on an equal level. Submission is to be mutual because we are all members of the same body. None are of greater importance. Each has his own function.¹ Only Christ is the head and He alone holds a superior place.

Without this fundamental understanding, the position of authority can become tyrannical. History provides us with many instances of the results of neglecting this principle. As people of God, we cannot make the same mistake. We must first be willing to submit before we ask others to submit to us.

As A Leader of the Home

Paul moves from his general exhortation into a specific illustration, that will help him clarify his topic, and it will also set the foundation for the working of the basic unit of human life--the Christian family. The previous chapter discusses how one submits, but that is not the only teaching Paul presents in this passage. In describing submission, Paul started with the wife, in describing the authority Paul examines the husband. He maintains a balance during his discussion by examining both aspects of each family relationship.

In the family relationship God has placed man as the leader. The man is the one whom God holds responsible for the spiritual temperature and the attitude of the home.²

¹Wooten, Authority, p. 49.

²Ibid., p. 46.

The reason for this position is found in Genesis 3. At the fall God appointed this distinction. It was not made because of any difference between man and woman. The husband's authority is functional.¹ This author believes that this point must constantly be stressed. Leadership does not exclude the cooperation of the wife, children and other family members.² Man does have the position as authority in the family. He has that authority because it has been delegated to him by God and he should exercise it to raise his family as he believes God wants, but never in a domineering manner.³

The word for head is the Greek word κεφαλή. The most basic idea of the word is the head of a man or animal. The head directs the movements and actions of the body through the brain. The head makes the decision and passes it along nerve endings. The total effect the brain has upon the body is still a mystery, but we know the brain controls the body.

This control is not a tyrannical control. It is ludicrous to even speak in such terms. The head functions as the center of all activity. It is a leader, a director, not because of any inherent superiority, but because that is the way God designed the body to function.

¹Ibid., p. 49.

²John McClintock and James Strong, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, vol. 3 (Grand Rapids: Baker Book House, 1870), p. 479.

³Hendriksen, Ephesians, p. 248.

A person in authority must realize, therefore, that his responsibility is to make sure the body (family, business, church, etc.) runs smoothly. He is to direct in such a way that the body is preserved. In the previous chapter we discussed how the head is compared to the savior of the body.¹ The leader, the head, is expected to preserve and protect the body from as much harm as possible. A person in the place of authority must remember he is the head, the leader, the protector, and not the dictator.

The word, love, in today's society has lost much of the meaning which Paul was expressing. It is a tremendous help to have a further explanation of what love is. The explanation narrows the field quite effectively. There can be no misunderstanding.

There are two aspects of how an authority, in this case the husband, can show his love. The first aspect deals with giving. A husband is to give himself as Christ gave Himself for the church. The word here is an aorist active indicative and comes from the verb παραδίδωμι. The aorist tense views action as a single whole, and yet it may contemplate it from different angles. The usage in this passage would be described by the term ingressive aorist. Even though we realize the whole action of Christ giving Himself, this aspect of the aorist views the action at the point of

¹See pages 25-26 of this paper.

its initiation.¹ The results of Christ's giving are still experienced today, but the emphasis is on the giving of Christ.

To understand the responsibility of the husband as the head, a person must see what it meant for Christ to give Himself. The action was voluntary. Christ Himself gave. The use of the pronoun *ἑαυτὸν* shows personal action. Christ was not coerced into giving Himself for the church. If Christ had been forced to give, His action would have been meaningless. His action required giving up some of His personal freedom for the benefit of others. What Christ gave up is described in Philippians 2:5-8.

The word *παραδίδωμι* is emphatic due to the preposition *παρά* which is placed at the beginning. The word carries the concept of intense dedication. Christ was so committed to providing redemption that He gave Himself completely. He was not concerned about inevitable personal consequences or the outcome of His action. He gave for the benefit of others.

The second aspect of love is caring. Not only is the authority supposed to give himself totally, but caringly. The illustration Paul uses describes an action everyone can associate with. An authority must care as he cares for his own body. Much time is spent in personal hygiene and feeding of the body. The purpose is to keep the body looking

¹H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (Toronto: Macmillan Company, 1957), p. 195.

its best and functioning at its highest level. The same dedication is to be exercised by an authority. He is not there to make himself look good, but to help the group continue operating at its most efficient level.

An authority must therefore love by giving and by caring. This type of loving will enable an authority to suffer as Christ did for the church.¹ On the other hand, no one submitting can cultivate the required self-subjection intended by the Lord without the kind of intelligence and purposeful love being demonstrated.² The only way God's design can be carried out is for an authority to fulfill this responsibility.

As A Teacher of the Home

The practicing of the previous responsibility is enough to keep any authority busy, but Paul is not finished with his treatment of the authority.

An authority also has the responsibility of training. In the family relationship Paul covers both the physical training and the mental training.

The word παιδεία refers to discipline or correction. By implication these definitions refer to outward discipline, though not necessarily physical punishment. The idea relates to training regarding proper behavior. An authority's

¹Robert Nicoll, The Expositor's Greek Testament, vol. 4 (Grand Rapids: Eerdmans Pub. Co., 1967), p. 367.

²Lenski, Interpretation, p. 630.

responsibility would be to train those under him in the proper and adequate use of time, materials, or anything of a physical nature.

The second word Paul uses refers to admonition or mild rebuke. It contains the word $\nu\omicron\upsilon\varsigma$, which relates to the mind. The proper use of the mind determines a person's growth. An authority must not be afraid to correct a person's thinking or to challenge basic presuppositions. The way in which a person thinks will direct his interpretation of every event he experiences.

Today there is far too little confrontation when people are acting wrongly. Much wrong behavior is based on wrong thinking. Anyone in a place of authority must exercise his position by disciplining. Only through discipline are corrections made.

As A Master of the Home

Paul's final treatment of an authority's responsibility deals with the way a master is to treat his slave. The admonition in verse 9 of Ephesians 6 bring us right back to the beginning.

With that thought once more in mind, Paul finishes with the exhortation that masters are to treat slaves the same way slaves are to treat masters. Because of Christ, all positions are now functional. Masters are now to treat slaves with fear and with trembling, and in sincerity. The key to accomplishing those exhortations is found in the

phrase "as to Christ." The little word $\omega\acute{\iota}$ carries the idea of qualitative force. It could also be translated "as it were" or "as being."¹ A master's treatment of his slaves should be the same as he would give to Christ. As an authority acts, he is to keep in mind that the way he acts towards those placed under him is viewed as though he was dealing with Christ and not another man.

Summary

Anyone in a place of authority already knows that authority is the glue that holds human organizations together, whether in a government, military, school, business or house.² However, far too many take that to mean dictatorial authority. The discussion in this chapter shows that authority in the New Testament is conceived in a manner that is democratic rather than absolute.³

Authority is democratic because a person in authority has a responsibility to act in a way that encourages growth and participation on the part of those under him. To exercise authority means to exercise responsibility and to exercise initiative: responsibility to act in love and initiative to act in service.⁴ An authority accomplishes this by being

¹Nicoll, Expositor's Greek Testament, p. 371.

²James Dobson, Straight Talk to Men and Their Wives (Waco, TX: Word Books, 1980), p. 64.

³John Deedy, What a Modern Catholic Believes About Conscience, Freedom, and Authority (Chicago: Thomas Moore Press, 1972), p. 10.

⁴Ronald Boehm, Christ, The Husband's Example (M.Div. thesis, Grace Theological Seminary, 1978).

as responsible as a husband, a teacher, and a master. Many organizations would be totally changed if these principles were actually followed.

CHAPTER IV

MISCONCEPTION OF BIBLICAL SUBMISSION

The discussion thus far would seem to indicate that the concept of Biblical submission is very clearly taught in Scripture, and yet there exists a problem in today's society that threatens to destroy any true concept of submission. This threat is very intense, because the primary target of attack is the home. If victorious, the attack will alter the structure of the home so drastically that no correlation will exist between the end product and the Biblical description of a home.

The problem did not begin with this attack, but is the natural outworking of a deeper problem. The chaos in the world is due to the fact that people in every realm of life have lost all respect for authority.¹ Mankind as a whole actively resists any form of authority and justifies the resistance by stating that people are simply seeking their freedom. However, this resistance is in actuality an expression of mankind's rebellion against God.² Each rejection presupposes the acceptance of a wider network of ideas, values, and attitudes which are accepted simply because they

¹Lloyd-Jones, Life in the Spirit, p. 111.

²Dobson, Straight Talk, p. 66.

appeal to us better than God's standards.¹ Man has tried to push aside God's authority. Only confusion can be the result of such an action because this leaves man to decide what is absolute. Since man himself is not absolute, his decision will be inconsistent.

The problem which this chapter discusses is a reaction to some of the inconsistencies that have been experienced. The problem goes by the name of the Feminist Movement.

The women involved in this movement argue for total equality. Their equality is based on an abolition of gender-based roles in society, church and home. They feel the obligation of liberating women from male oppression and degradation. Many of these women hold that all males treat women with oppression and degradation to some degree, so all traditional structures that involve men and women must be eliminated and reorganized. When these women are pointed to the Bible, they twist the meanings because they find a divinely ordained male/female relationship hierarchy galling and reject it vehemently.²

The Feminist Movement is not the only misconception that Biblical submission encounters, but is perhaps the most active misconception today. This chapter seeks to present briefly the nature of the problem and then to discuss some of the causes which brought about the problem. Finally, we

¹Kaufman, "Biblical Authority," p. 25.

²Duane Litfin, "Evangelical Feminism: Why Traditionalists Reject It," BSac 136:542:259-61.

will examine the main presupposition that has given the movement impetus.

The Problem

The feminist movement is a tragic problem that has crept into fundamentalism. Many people who fear and honor God have been swept into the ranks of this movement.

Not only is the problem tragic because of who has become involved, but also because of what has become the major emphasis of its attack. The feminist movement seeks to destroy the family structure that stands now. It attempts to do away with the husband's position as leader, the wife's position as helpmeet, and the parent's position as trainer and provider. All of this has happened because of a misconception of Biblical submission and a lack of desire to put Biblical principles into operation.

The problem we face is how to answer some of the charges that have been brought upon society by this group and how we are going to prevent such an occurrence again.

The Causes

In such a situation as is found in the feminist movement, there is not one single cause. Instead, there are many which have contributed to the problem. Perhaps the greatest cause is the state of sin in which man now finds himself. In this state of sin the divine and blessed plan is disturbed. Part of the problem is found in wives who seek to rule their husbands and refuse loving self-subjection; and it is also found in husbands who tyrannize their wives,

often to the point of enslaving them.¹ Man's state of sin could be given as enough of a cause for the present situation, but there are a few ramifications of this state of sin that need to be discussed for a more complete understanding of how the problem of the feminist movement came into existence.

The state of sin in which man now exists has caused an inflated sense of self-importance.² The idea that we have a higher position than others has caused much of the present misconception concerning submission. The inflated sense of self-importance certain women now possess prevents them from seeing the same fatal flaw in themselves that they quickly point out in others.³ When people view themselves with a false sense of self-importance, they rationalize their weaknesses. The false concept of importance causes the rebellion which is part of the feminist movement. The false concept of importance causes a violent negative reaction when a feminist believes she has been wronged.

Another cause of the feminist movement is the way men have been acting in recent years. Even though many have gone as far as taking two jobs in order to support the family, there has not been provided adequate leadership. The husband is deliberately vacating the position in which God has put him.⁴ When a husband does not exert leadership, then the

¹Lenski, Interpretation, p. 628.

²Philip Yancy, "You Gotta Serve Somebody," Leadership, 1:3:120.

³Ibid., p. 121.

⁴Lloyd-Jones, Life in the Spirit, p. 112.

wife must do so.¹ The feminist movement has happened because men have abdicated their responsibilities as leaders, giving women no one to have confidence in but themselves.² Man has slowly but surely tried to get away from the responsibilities that God has given him. Men in their proper role would solve many of the practical problems concerning the role of women.³

The Basic Concept

The three areas mentioned have all contributed to the problem found in the feminist movement. They have all worked together to form one concept that has enabled the movement to engulf fundamentalists. That one concept is mutual submission. The term itself causes little problem, but it is the definition that brings the conflict. Many who use the term are not reflecting the Biblical data presented earlier. Instead they are reflecting an idea of total equality of everybody. The ramification of the concept is the destruction of any authority structure. Everyone has an equal voice in deciding what should be done and how it should be done. A simple example will show the fallacy of this kind of thinking. An army would be completely chaotic if each one had the right to decide what was going to be done next.⁴ There must be an authority structure.

¹Clyde Narramore, How To Succeed in Family Living (Glendale, CA: Regal Books, 1968), p. 27.

²Michael Stitzinger, "Function and Authority of Women in the Church" (Th.M. thesis, Grace Theological Seminary, 1980).

³Ryrie, You Mean The Bible Teaches That, p. 44.

⁴Lloyd-Jones, Life in the Spirit, p. 108.

The concept of mutual submission has been grasped by well-meaning fundamentalists who in a large measure are not aware of the ramification. Streams of Christian books are being printed that espouse the idea of mutual submission. However, these books neglect some very key points concerning the need for a structure in human society and concerning man's present state. By making it all sound Biblical, the world tends to polarize positions and differences so that all may fit under the same category.¹ Areas of disagreement may be eliminated by an appeal to socialization.² Fundamentalists cannot sit back and watch this happen. The present trend is destroying the unity that Paul is seeking to obtain.

The Basic Defense

Feminists have a passage of Scripture that they use to defend their position. This passage is Galatians 3:28. The passage very clearly breaks down any barrier between three of the main categories of Paul's day. The three categories are race, social position, and sex. In Christ all are viewed as the same. This verse could very easily carry a great deal of agreement with feminists, especially if used with such other isolated Scriptural passages as Ephesians 5:21. This verse is not truly as helpful as it first appears.

Paul's purpose in Galatians 3 is to explain a previous position as a son of God. In this context God does not

¹Ibid., p. 360.

²Wayne House, "Paul, Women, and Contemporary Evangelical Feminism," BSac 136 (Jan/March, 1979):541:46.

see any difference, but the context deals with position in the body of Christ and states nothing explicitly whatsoever about how relationships should be conducted in everyday life. Because of the context of Galatians 3 and Ephesians 5, Paul could state, "There is neither male nor female in Christ," and, "Wives, rank yourselves under your husbands' authority," without contradicting himself at all.¹ Paul is stating that no difference between male and female means no difference in spiritual privilege, nor spiritual responsibilities.²

By trying to explain Galatians 3:28 as a theological passage, feminists have come up with some wrong conclusions. They declare that equality requires interchangeability of roles. The simple response to this is, "Why?" They do not consistently practice such an idea, nor do they explain exactly what they mean. Even though they proclaim equality, they are not interested in the basic rights of men. Their efforts are not to make roles interchangeable, but interchanged.

Another conclusion they reach is that this passage teaches an elimination of a hierarchical structure. To state this they must reject Paul's total teaching in the New Testament. Unfortunately, many have fallen for this idea. Herbert Miles has written a book called Husband and Wife Equality.³

¹Litfin, "Evangelical Feminism," p. 265.

²Ryrie, You Mean The Bible Teaches That, p. 38.

³Herbert and Fern H. Miles, Husband-Wife Equality (Old Tappan, NJ: Fleming H. Revell, Company, 1973).

The entire volume proclaims this type of thinking. In presenting such a position, both Miles and feminists completely ignore Paul's teaching in most of his other epistles. Anyone reading Paul's letters or about Paul could not hold any concept that would eliminate a hierarchical structure (Acts 23:1-5; 1 Tim. 2:1-2).

The major problems in much of the current feminist argumentation comes from a low view of inspiration and an improper hermeneutic.¹ As fundamentalists, we must strive to correct these errors and by so doing build up the structure which God has ordained.

¹House, "Contemporary Evangelical Feminism," p. 45.

CONCLUSION

The study of Biblical submission presents insights that need to be incorporated by everyone. The study has defined the concept. No longer can anyone view it as a one-sided practice.

By examining the way the word was used, we established the basis for a more comprehensive understanding of what the New Testament writers envisioned. The usages of submission demonstrated that the word was used to describe a functional concept. Whether submission was voluntary or coerced, it dealt with structure and not with the quality of the object under submission. Its military origin provided the strength for this functional definition.

Since submission is a functional concept, there are obligations from both types of persons involved. There are obligations for those who are submitting and for those who are in authority.

The obligations of the one submitting begin with an understanding of the attitude that necessitates proper submission. Since the society of Paul's day did not have any such structure, he explained the obligations of submission as they should be practiced in the home. By approaching submission from this direction, Paul accomplished two things. He provided an illustration of how believers should submit

to each other and he also demonstrated the change Christ should make in family relationships.

The descriptions of responsibilities touched every part of normal family relationships. Paul discussed how wives, husbands, children, parents, slaves, and masters should all submit to each other. Since these relationships are so basic to human life, they can be applied to all other relationships. Paul's discussion implies that he expected all to make applications into other areas.

The description Paul gives also explains that even though there is mutual submission, there is still the necessity of a hierarchical structure. He puts within his discussion responsibilities for the one who has a place of authority. He discusses these responsibilities in line with the family unit. An authority has responsibilities to be a leader, a trainer and protector, and a master. God ordains each position. This gives the position solemnness that cannot be overlooked.

By presenting a misrepresentation of Biblical submission, we witnessed how easily the entire concept can be distorted when each person involved is not practicing his responsibilities. The feminist movement would not have happened if all had a proper understanding of the Biblical teaching.

This paper has shown how magnificently God has provided for the effective working of human society. A proper grasp of the concept of submission will enable each person

to become involved wholeheartedly in the work of Christ. A proper understanding will prevent pride and egotism from domineering in the church by those who are in authority. It will also prevent the feeling of inferiority that so often dominates a congregation as people are placed in positions of submission. The correct practice of this concept will avoid the situation we find in feminism. There would not be a need to destroy any structures. Instead, there would be a fresh dedication to the Lord's perfect provision and design.

May the teaching of this paper always be characteristic in the life and ministry of this author.

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